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No. 4.

THE CHURCH IN AMERICA

The Record of Our Progress During the Year 1895.

Leading Events of the Past Year.

I do not know any better way of practically indicating the progress of the Church during 1895, writes Father Doyle in *The Independent*, than by grouping events about the leaders. Mgr. Satolli, that was, on Jan. 1, 1895, is to-day Cardinal Satolli, and his Cardinalate is the real seal of approbation from the Vatican on both him and his policy. His living among us has been like the breathing of a prince of peace; his policy has tended to bring the Church more and more in accord with the legitimate aspirations of the nation; his own enthusiasms have awakened a renewed energy in the rank and file of churchmen.

It is an American as well as a Papal principle that individual liberty is conserved and enlarged by a reasonable concentration of authority. To inaugurate in this country a Court of Appeals and to bespeak to the American Church the enlightened policy of Leo XIII. was Mgr. Satolli's mission. One without his consummate tact and masterly grasp of affairs might have put back the

American Church a whole generation; for Americans are sensitive to extra-territorial interference. But Mgr. Satolli, with Leo's love for American institutions, has quickened into tremendous energy every go-ahead element among us. Results tell. Every department of religious enterprise has thriven under his warm encouragement.

The destitute and forlorn condition of the Italian emigration that came to our shores has awakened most practical endeavors to uplift it; results may not be apparent to any very great extent but the avowed purpose of developing a higher type of civil and religious manhood will certainly bear its fruit in due season. The Apostolate among the negroes for a young work, shows an astonishing vitality. St. Joseph's Seminary for the Colored Missions in Baltimore is but little over a year old, and already its alumni are in the vineyard doing successful work. Both of these works Mgr. Satolli has encouraged in a very special way.

To glance back through the year, the most recent notable event that impressed itself on the public mind was the opening of the McMahon Hall of the School of Philosophy. This event, marking, as it does, a great milestone on the road of progress for the Catholic University, means the concentration there of

scientific talent and the offering of the best educational advantages to Catholic laymen. It is a converging point for the college alumni, and will ultimately bring about unification of the Catholic collegiate system of the country.

The Eucharistic Congress, held at the same time, with its hundreds of priests and bishops of various and most pronounced nationalities, gave most striking evidence of the inner unity of heart and mind among the clergy. To onlookers radical and personal differences may seem to destroy this unity; but such scenes as were witnessed at the Eucharistic Congress show that antagonisms are but on the surface and that the cleavage never penetrates to the doctrinal or devotional life. We need not be told that in this marvelous unity of organized life there is tremendous strength.

The next notable event was the silver jubilee gathering of the Catholic temperance army in New York last summer. It demonstrated to the American public that the Catholic Church, as an organized force far-reaching in its influence, can be counted on to lend the weight of its authority first, last and all the time, for the enforcement of every good law and against the dominations of the corrupt saloon, and in the struggle to save the Sunday for the home and

for the toiler there will be no more effective power than the influence of the Church.

The golden jubilee of Archbishop Williams in Boston and of Notre Dame University in the West served to bring out in a very striking way the contrasts of to-day with the small beginnings and the outward circumstances of fifty years ago.

But after all things else have been said, the most remarkable sign of progress during the past year has been the development of the missionary spirit toward those without the fold. Life is increment. The best test of religious vitality is missionary endeavor. A religion which has passed the begetting period has entered on senility. Missions to non-Catholics, started in the West a few years ago, are now erected into a systematic organized apostolate whose purpose is to eradicate false ideas of the Church and her teachings from among non-Catholics and present the truth. This movement in one form or another is breaking out in spots all over the country. In Northern Ohio alone these missions were preached to 37,000 non-Catholics. Very few parish churches are without their inquirer's class, and converts are increasing from all denominations, though not especially from any one.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream; to the casual eye it seems the same, but measure its movement, it goes faster, sound its depths, and it will be found that it has dredged out a deeper channel.

Thrifty Japanese Converts.

Congregationalists in the United States gave money to erect mission buildings in Japan. But according to the law the title to the property could not vest in foreigners, so the deeds were made to some of the leading converts. Now these men refuse to allow missionaries from this country to use the buildings without paying rent!—Louisville Western Recorder.

A Suggestion.

We once heard a priest say that the first sin a person should accuse himself of after entering the confessional is that he took another's turn, if such were the case.—Exchange.

THE LEAGUE OF THE CROSS CA- DETS' CAMP.

Company I, of the League of the Cross, Captain P. J. Haggerty, has made arrangements with the San Francisco and North Pacific Railway Company to go into camp for eight days, commencing July 4th, at Agua Caliente, on the Sonoma Branch of the San Francisco and North Pacific Railway.

It is but a short distance from the city, and is one of the most beautiful spots in the Sonoma Valley, so renowned for its beauty. The spot they have selected is at the Springs adjoining the railroad and on Sonoma Creek. It is a little over three miles from Sonoma.

The company has made for them and their friends most favorable rates. We think it would be an excellent idea if the other companies of the League of the Cross would join with Company I and make a general camp. There is more than enough room for them all. The camp here would be a great success, owing to its being so easily reached from the city, being but a couple of hours' ride, and their friends can go up in the morning and come back in the evening.

On the grounds there is an excellent hotel, and on the surroundings many thousands of dollars have been spent this last year, so that it is as fine a location as there is in the State of California.

Friends visiting here have an advantage over camps at other places, for the reason that it is a pleasant spot for an outing, without the inducement to visit the boys of the League of the Cross, and excellent meals can be secured at the hotel at very reasonable rates.

As the ranches in this section are large, the country around is not thickly settled. Excellent fishing and bathing are found in the Sonoma creek. Contiguous to the camp is an immense bathhouse, recently constructed, which is fed from a warm sulphur spring. It is seldom you can find a spot containing all the necessities for an ideal camping spot with the beauty of surroundings and at the same time so secluded.

Such inducements for a lively holiday for the boys and their friends is seldom offered, and we think it to the interest of the League of the Cross to make this a general camp or outing for the whole of the League of the Cross and their friends.

As the 4th of July this year falls on a Saturday, this will give two days away from the city for those who cannot stay away longer, from Saturday to Monday morning, with a chance to go to church in the old

town of Sonoma or of hearing mass at the camp. This trip will not cost much, so parents and others should go and encourage the boys; also get away from the noise of the city and take a couple of days' enjoyment in the country. We hope to see all the companies and their relatives and friends at the camp.

A NINETEENTH CENTURY PRIEST.

An amusing story is told by a clergyman in the Albany Vatican:

Some time ago, on a holy day, a number of young people in the parish, presided over by the clergyman who tells the story, were to enjoy a social entertainment which was to include dancing as a part of the program. On the previous Sunday the pastor warned the people of his congregation against attending the affair, and told them how the approaching holy day should be spent. Some members of his flock did not heed the warning and attended the ball. The following Sunday the pastor spoke in rather sharp terms of the disobedient ones. One of the young ladies who had attended the entertainment wrote to the Bishop of the Diocese, asking that he send a nineteenth-century priest to care for the flock.

The Bishop's reply was as follows: "Dear Madam: I am very happy to say that there is not in all my Diocese what you are pleased to term a 'nineteenth century priest,' but I am told there is one going about the country now lecturing against the Church and I believe you can secure his services if you are willing to pay the price."

A Contemptible Prince.

It is not easy to express the contempt which the world has the right to feel for Prince Ferdinand of Bulgaria, whose eldest infant son, Prince Boris, has by his command been converted by baptism to the Greek Church, although he himself is a Roman Catholic. He tried to get the consent of the Pope and visited him to make his apology, but does not seem to have been received with any special affection.—The Independent.

Not Merely Business.

The work of Catholic journalism is a great deal of a missionary character. But even missionaries have to be supported. A real Catholic journal is something more than a mere business venture. If people took that view of it Catholic journalism would receive a more hearty support and be more effective in its mission.—Catholic Record.

CATHOLIC LADIES' AID SOCIETY

The Catholic Ladies' Aid Society numbers twenty-four branches in the State. Their object is the relief of the deserving poor, irrespective of creed, color or nationality.

During the absence in Europe of Grand President Mrs. Margaret Deane, the Grand Senior Vice-President, Mrs. J. G. Cooney, formerly of Santa Cruz but now residing in this city, will act as the presiding officer of the society.

The following quarterly reports have been received to date: Disbursements—No. 1, Oakland, cash, \$34; provisions, \$133 25; new clothing, \$35; fuel, \$19 25; medicine, \$1 75—total, \$223 25; visits to sick and needy, 132; physicians' visits, 5; children found homes, 3; aged persons found homes, 2; families assisted, 28; persons in families, 110; number of pieces of old clothing distributed, 303.

No. 4, St. Brendan's San Francisco—Cash, \$35 55; provisions, \$15 40; fuel, 55 cents; medicine, 30 cents—total \$51 80; visits to sick and needy, 31; physicians' visits, 1; persons furnished with employment, 1; families assisted, 5; persons in families, 23; number of pieces of old clothing distributed 56; number of papers and books distributed, 20.

No. 6, Gilroy—Cash, \$11; provisions, \$28 90—total, \$39 90; visits to sick and needy, 12; persons furnished employment, 4; families assisted, 7; persons in families, 35; number of pieces of old clothing distributed, 20.

No. 8, St. Mary's Cathedral—Cash, \$107 65; provisions, \$198 35; new clothing, \$16; medicine, \$7 75; total, \$329 75; visits to sick and needy, 63; physician's visits, 30; aged persons found home, 1; persons furnished employment, 6; families assisted, 73; persons in families, 208; pieces of old clothing distributed, 200; visits to hospitals, 2; books and papers distributed, 190.

No. 11, St. Rose's, San Francisco—Cash, \$45 35; provisions, \$129 05; new clothing, \$1 50; fuel, \$4 35; total, \$183 25; visits to sick and needy, \$106; children found homes, 1; aged persons found homes, 2; persons furnished employment, 3; families assisted, 87; number of persons in families, 179; individuals assisted, 8; number of pieces of clothing distributed, 149.

No. 12, Holy Cross Church, San Francisco—Cash, \$45 90; provisions \$73 55; new clothing, \$32; fuel, \$8 70; medicine, \$15; total, \$129 25; visits to sick and needy, 140; physicians' visits, 40; children found home, 1; persons furnished employment, 10; families assisted, 46; persons in families, 230; individuals assisted, 20;

number pieces of old clothing distributed, 250; visits to hospital, 7.

No. 13, Santa Cruz—Cash, \$38; provisions, \$160 10; new clothing, \$3 95; fuel, \$10; total, \$212 05; visits to sick and needy, 21; families assisted, 32; persons in families, 99; individuals assisted, 7; persons furnished employment, 1; old clothing distributed, 178; number papers and books distributed, 200.

No. 17, San Luis Obispo—Cash, \$26 25; provisions, \$43 55; new clothing, \$8 50; fuel, \$1 50; medicine, \$2 50; total, \$81 80; visits to sick and needy, 37; physicians' visits, 2; children found homes, 2; aged persons found homes, 2; individuals assisted, 3; families assisted, 11; persons in families, 63; old clothing distributed, 95; persons furnished employment, 3.

No. 18, South San Francisco—Cash, \$18 25; provisions, \$9 50; fuel, \$3 50; total, \$31 50; visits to sick and needy, 22; families assisted, 1; persons in families, 8.

No. 19, St. Dominic's, San Francisco—Cash, \$139 85; provisions, \$151 50; new clothing, \$10 50; fuel, \$4 95; medicine, \$1 50; total, \$310 35; visits to sick and needy, 163; families assisted, 82; persons in families, 362; persons furnished employment, 27; visits to hospital, 6; old clothing distributed, 195.

No. 20, Sacred Heart, San Francisco—Cash, \$20 75; provisions, \$55 20; new clothing, \$1 50; fuel, \$5 90; medicine, \$1; total, \$84 35; visits to sick and needy, 22; physicians' visits, 15; families assisted, 15; persons in families assisted, 35; persons furnished employment, 1; visits to hospital, 1; old clothing distributed, 34.

No. 21, Hollister—Cash, \$10; provisions, \$4 95; visits to sick and needy, 20; physicians' visits, 2; families assisted, 4; persons in families assisted, 17; persons furnished employment, 1; old clothing distributed, 54.

No. 22, Santa Rosa—Cash, \$81 80; provisions, \$121 35; new clothing, \$86 15; fuel, \$13; medicine, \$3 75; total, \$306 05; visits to sick and needy, 195; physicians' visits, 30; children found homes, 1; aged persons, 1; individuals assisted, 37; families assisted, 48; persons in families assisted, 201; individuals assisted 80; visits to hospital, 14; old clothing distributed, 149; papers and books distributed, 41.

No. 23, Petaluma—Cash, \$19 50; provisions, \$37 70; new clothing, \$16 50; fuel, \$6 20; medicine, 90 cents; total, \$80 80; visits to sick and needy, 169; persons furnished employment, 12; families assisted, 12; persons in families assisted, 80; old clothing distributed, 137.

No. 24, San Rafael—Cash, \$94 10;

provisions, \$33; new clothing, \$12; fuel, \$3; medicine, \$3 50; total, \$145 60; visits to the sick and needy, 20; persons furnished employment, 6; families assisted, 10; persons in families assisted, 50; papers and books distributed, 108.

No. 25, St. Mary's, Paulist—Cash, \$27 25; provisions, \$83 45; new clothing, \$13; fuel, \$4 40; medicine 50 cents; total, \$128 60; visits to sick and needy, 97; persons furnished employment, 3; aged persons found homes, 2; families assisted 10; persons in families, 22; papers distributed, 11; individuals assisted, 22.

No. 26, Lompoc, Santa Barbara—Cash, \$28; provisions, \$37 45; new clothing, \$8 15; total, \$73 60; visits to needy, 7; children found homes, 1; families assisted, 5; persons in families assisted, 21.

Where the Money Went

The Rev. Luther McSweeney says in the Catholic World: "A great manufacturing company in Massachusetts recently paid their workmen on Saturday evening 700 \$10 bills, each bill being marked. By the following Tuesday 410 of these bills were deposited in the bank by the saloonkeepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the State, 'Save us from ourselves!' and their hapless wives and children, 'Save us from our husbands and fathers on the Lord's day at least.'"

Why Not?

Has Mgr. Francis Satolli, Papal Alegate, any official connection whatever with the United States Government? If not, why should the United States Government be represented by a member of the President's Cabinet on January 5, 1896, the occasion of the elevation of Mgr. Francis Satolli to the Cardinalate?

QUIEN SABE.

Cardinal Satolli has no connection whatever with the United States Government. The Government was not represented at his elevation to the Cardinalate, but some members of the Cabinet were present individually, they having been invited as individuals. But there is no reason why the Government shouldn't have been represented there, inasmuch as the new Cardinal was the local spiritual head of a great number of Americans, of whom the Government is the civil head.—The Sun.

Mr. Thos. McCurdy is authorized to solicit subscriptions for this paper.

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 CHURCH BULLETIN can be purchased at any
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NON-CATHOLIC TESTIMONY.

The President of the New York Society for the Prevention of Cruelty to Children on Protective Work says: "I avail myself of this opportunity to reaffirm my belief that the policy of the people of this State requires that destitute children, so far as practicable, shall be trained and brought up in institutions conducted in the interests of the faith of their parents, and that this principle is not only a wise and salutary one, but absolutely essential to the future success of the child in life.

I regard religion as an essential part of the education of children. Unless a firm religious faith is instilled in the child at an early age but little can be done to ensure its proper growth in those lines of life which alone result in the formation of reputable citizens and maintain the personnel of the people, who are the sovereigns of this great nation. Deprive a child of religion and you deprive it of every incentive to this end. Leave a child simply to the inculcation of the ordinary tenets of science and soon its belief is overturned, its disposition becomes wayward and feeble, its mind does not grasp readily the very principles sought to be instilled into it, it pays but little attention to the past, is absorbed by the present and cares nothing for the future. Without religion the child is in the same condition in which it would be if placed in a boat, understanding nothing of the principles of navigation, without any one to guide it or any knowledge of its course. Shipwreck, sooner or later, is the inevitable result.

In my judgment it would be a most unwise thing, under any circumstances, to deprive the denominational institutions of the care of destitute children, and especially of those children who, having been exposed to the contagion of vice, are suffering mentally and morally from the effects of that poison. Only the potent influences of religious teaching can eradicate the seeds of moral disease, and only long-continued training of the child can eviscerate the poison when it is once absorbed in the moral system. Unhappily at times this seems to be impossible, and yet oftentimes encouraging results are accomplished even with the most depraved and fallen. To question this is to doubt the goodness of God. To maintain it involves the upholding of the institutions. Facts always speak louder than words, and the records of child-saving work fully sustain my position in this respect.

The trouble with non-sectarian institutions is that there is no unity of purpose, and the result is a non-cohesive system, sometimes producing beneficial results, but too often failing from the defect alluded to.—*Elbridge T. Gerry.*

The Philhistorian Literary and Debating Society of St. Ignatius College held a special celebration in honor of the feast day of St. Patrick at the exhibition hall last Thursday evening. The celebration was limited to the members of the society only. The numbers rendered were, Overture, Orchestra; reading, "Incident of '98," F. P. Haynes; piano solo, "Manzanilla," L. Costa; essay, "Irish Orators," F. Burke; solo, "Come Back to Erin," Patrick M. Artigues; overture, Orchestra; oration, R. L. Richards; piano solo, "Trovatore," L. Costa; poem, "Greater Ireland," M. Fanning; reading, G. Fox; Irish airs, T. O'Sullivan; Gavotte, Orchestra.

Rev. Joseph Riordan, S. J., of Santa Clara College, delivered a lecture on "The Catholic Confessional," at Metropolitan Hall, Tuesday evening, March 26th. Hundreds were turned away; the Rev. Father handled the subject in a masterly manner.

Thursday, April 9th, the base ball club of St. Ignatius College is going to play a game with the nine of Santa Clara College. A number of the students will accompany them to see the game.

THE A. P. A.'S.

It is disgusting.—*Pittsburg Post.*

In the survival of fools these cranks appear to be the longest eared on exhibition.—*Pittsburg Post.*

Notwithstanding the non-sectarian pretense of A.P.A. Linton, there is nothing more certain than that the money appropriated for non-sectarian Indian schools will be spent in sectarian interests. By non-sectarian, such men as Linton mean non-Catholic, and nothing else.—*Freeman's Journal.*

When those citizens of the United States who are members of the great proscription society shall have emigrated beyond this country's border, then can be truthfully applied to them the words of a now forgotten drama put in the mouths of two convicts in Botany Bay:

Patriots, we, for be it understood,
 We left our country for our country's good.
 The profession of patriotism, bluff
 and gruff old Dr. Johnson described
 as the last resort of scoundrels.

We believe that it was perfectly right and proper for President Cleveland to preside at and address the Presbyterian meeting held this week in New York in the interest of missions. But if the gathering had been a Catholic one, and he as an adherent of our religion had taken part, the loudest A.P.A. howl (or bray) would have been raised that has ever been heard. Why do they not protest against this flagrant mixing up of religion and politics? Consistency, however, is not one of the virtues of an organization that exists purely and simply for the purpose of depriving Catholics of the rights guaranteed to them by the Constitution.—*Catholic Standard and Times.*

A dispatch from Peoria, Ill., dated February 26, tells us:

"With three cheers the State Convention of the A.P. A. in session here adopted a resolution against placing a statue of the Jesuit priest, Pere Marquette, which the State of Wisconsin had presented to the General Government, among those of American statesmen in the Capitol, and instructing the Secretary to notify the Illinois Congressmen of such action."

This is natural. The A.P.A. would not have a statue of Washington, or anything else to honor him, if he had been a Catholic. Benedict Arnold, the first A.P.A., who said he abandoned the American cause because of his antipathy to Catholics, is a hero

much more to their liking.—Catholic Standard and Times.

"LOYALTY IN LOVE."—We took great pleasure in telling the Holy Father how Catholics in this country freely extend the right hand of fellowship to all their countrymen, without distinction of creed, and how their good-will to all meets with good-will in return. We said that the only opposition to Catholics comes from an association called "The American Protective Association," the policy of which is to discriminate against Catholics, doubting their loyalty to our free institutions. "Oh," said the Pope, "that opposition is but a little cloud that will clear up before Catholic loyalty. Let Catholics go on and on, ever and ever and always loyal and true to their grand American country, which they love so well. Even where the Church is persecuted, the duty of Catholics to country is loyalty in conscience; there, in that noble America, where the Church enjoys full freedom, the duty of Catholics to country is, moreover, loyalty in love."—Pastoral letter of Bishop Durier, of Natchitoches, La.

A MISSIONARY BUTCHER.—There is a Sioux City butcher who holds out as an inducement to Catholics a "bargain counter" in boiling beef on Fridays. Coarse meat, such as is ordinarily sold at five cents a pound on other days and in other shops, sells for three cents a pound on Fridays at the bargain counter. Nor are the poor Catholics of Sioux City slow to take advantage of this missionary zeal on the part of the proselytizing meat market. Several members of the same Catholic families patronize the shop every Friday and lay in their stores of A.P.A. beef for the ensuing week. They, of course, at the same time, avoid the main purpose of the butcher by abstaining from the use of meat on Fridays. But the butcher's Friday bargain counter is a laughable illustration of the funny ways employed for the destruction of "Romanism." There is nothing new under the sun, and certainly nothing new in the tactics of A.P.A.ism. British benevolence and Protestant zeal united in a national scheme of this sort in Ireland nearly fifty years ago. They established soup-schools, whose mission was to wash down the incipient pill of Protestant salvation with copious doses of missionary soup. But the scheme did not succeed. People died of hunger rather than taste the proselytizing mess.—Northwestern Catholic.

Fresh bread and cakes at Oak Street Bakery, 115 Oak street.

RETURNED TO THE TRUE FOLD.

Some time ago we had the pleasure of recording the return of Rev. Leon Bouland to the true fold after a seven years' wandering in error. As he had been misquoted in what he then said regarding the Jesuits, he has given out a subsequent written statement in which he thus clearly expresses his admiration of the great society:

"I am quoted as saying:—

'I believe that the Catholic Church is the supporter of the American Constitution, not in a 'Jesuitical' way, as some would have you believe, but honestly, sincerely, patriotically.'

According to this phase, it would seem that, alongside the Catholic Church, which so fairly, sincerely and with unflinching patriotism sustains the American Constitution, there is a 'Jesuitical Catholicism,' which acts in the opposite direction. I declare that this distinction, as false as it is perfidious, never crossed my mind. Too long and too well have I known and admired the sublime devotedness of the Jesuits to the Church and to the See of St. Peter not to regret profoundly the calumnies which its enemies unceasingly and maliciously assert against it.

The Jesuits, as all other religious communities assembled loyally around our Holy Father, have no other end in view, no other ambition here or elsewhere than valiantly to aid the Church in carrying out its divine mission among men, in seeking to extend the kingdom of God upon earth, which is one of peace to men, of good will and of real prosperity to the nations, in all justice and charity."—Catholic Standard and Times.

W. & J. SLOANE & CO.

W. & J. Sloane & Co. 641 to 647 Market street, have a fine lot of carpets, furniture, lace curtains, etc., for sale cheap. See their advertisement, give them a call and you will be satisfied.

The Cane raffled at the Christmas Tree at the Presentation Convent was won by ticket 904, which was held by Dr. Sharkey.

IT IS A FACT.

Louis Roederer Champagne Now, as Ever, the Finest of all Brands.

There are no champagnes in the world which stand higher or have more generally accepted merit than those bearing the name of Louis Roederer. In club house and private mansion, at the banquet table, or the hotel menu, the wines of Louis Roederer always have a leading place and the severest tests and sharpest criticism have only increased and confirmed the value and standing of these delicious wines. Connoisseurs, who are constantly trying first one champagne and then another, only to become tired of them, always come back to the standard brands of Louis Roederer, because they know they can depend upon their absolute uniformity year in and year out, and because they know there are also three brands to select from, viz.:

"Carte Blanche" (White Seal),
A Rich Delicious Wine.

"Grand Vin Sec" (Brown Seal),
The Perfection of a Dry Wine.

"Brut" (Gold Seal),
A Magnificent Extra Dry Wine.

Which enables them to suit their varying taste at any and all times, according to their desires. This is a matter of great consideration, and a selection which can only be made from the celebrated champagne of Louis Roederer, as no other firm in the world attempts to manufacture so many various brands as the old and famous House of Louis Roederer.

CARROLL & TILTON.

The old firm of Carroll & Tilton have removed from Market street, near Fifth, to 811 Market street, near Fourth, in the Flood Building. They have an elegant store, and have for sale men's and boys' clothing, hats, caps, etc., at hard times prices. Read their advertisement on page 11.

REMOVAL.

The office of the PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN has been removed from room 70 to room 83 St. Ann's Building, fourth floor. Communications, etc., can be left in our box at the foot of the stairs in the entrance.

At the Annual Banquet of the Knights of St. Patrick, March 17th, the finest of all brands of champagne, Louis Roederer's, was used. It is used at all the swell parties and banquets, and all the leading hotels and restaurants have it on their menus.

PROTESTANT DEVOTION TO OUR LADY.

Our Episcopalian brethren in Philadelphia celebrated the silver jubilee of the dedication of their "Church of the Annunciation" with such pomp and circumstance of ritual as would bewilder a master of ceremonies fresh from Rome. The altars were gorgeous with flowers and candles, and the rector, assisted by deacon and subdeacon, celebrated Solemn High Communion Service, the officiating choir singing Mozart's Seventh Mass. Canon Knowles (a "big gun" in the Episcopal Church) preached an eloquent sermon on the text: "Behold from henceforth all generations shall call me blessed." His discourse evinced fervor of considerable altitude and a genuine love for the Blessed Virgin. He concluded with these words: "I know of no more touching salutation than the one of Gabriel to to the Mother of God; none which so unites earth and heaven; none which so links together the seen and the unseen now and at the hour of death. How beautiful the threefold Angelus—morning, noon and night—with recital of the mystery of the Incarnation, with its invocation of her whom all generations shall hail as blessed! Such art thou, Holy Mother, the Queen of Heaven, in the creed and in the worship of the Church—and the defense of many truths, the grace and smiling light of every devotion. * * * O har-binger of day! O hope of the pilgrim! lead us still, as thou hast led us in the past, through the dark night, across the bleak wilderness, on to the home of thy dear Son! Hail Mary, full of grace, the Lord is with thee! Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."—Ave Maria.

Before You Vote.

When a man approaches you on election day and asks you to give your sacred ballot in his favor, ask yourself, Is he an honest man? Is he a bigot? Is he a patriotic man? And until these questions are answered satisfactorily, never let the question of party arise in your mind. —From a Washington's Birthday address by Rev. B. J. Mulligan.

THE FRANCISCAN DROPS.

The above drops are purely vegetable and are a positive cure for all stomach, kidney and bowel troubles. They can be procured from R. E. White & Co., druggists, 400 Hayes street, corner Gough. Read their advertisement.

W. & J. SLOANE & CO.,

Importers and Dealers in

**CARPETS, FURNITURE,
DRAPERY MATERIALS,
LACE CURTAINS, ETC.**



ORIENTAL RUGS

...Modern and Antique, in Great Variety.

641 to 647 Market Street

SAN FRANCISCO.

Cathedral Parish.

SACRED HEART PRESENTATION SCHOOL.

ROLL OF HONOR.

GIRLS.

Junior Graduate: Anastasia McMahon, Mary Byrne, Eugene Montgomery.

9th Grade: Evelyn Drady, Lillie Stanton, Katie Baldwin.

8th Grade: Mary Gorham, Maud Fitzgerald, Frances Madden, Maggie McCloskey, Annie Flynn, Lizzie Costigan, Mary Gallatin, Annie O'Connell, Laura Mansfield.

7th Grade: Christina Barr, Addie Brickley, Carrie Donovan, Agnes Slattery, Nellie Dee.

6th Grade: Alice Leo, Fannie Raye, Mabel Carter, Emma Estes, Mary Foley, Norma Morrow.

5th Grade: Rosa Frolich, Marie Maginnis, Mary Fitzgerald, Josie Clark, Delia Gorham, Carrie Quinn, Mary Ford.

4th Grade: Gertie St. Clair, Mary Coleman, Mary Fitzgerald, Gracie Carter, Maggie Donahue, Emily Martin, Virginia Wren, Amelia Galindo.

3rd Grade: Marcella McCarthy, Mattie Williams, Gertie Connell, Jeannette Long, Irma Long, Nellie Murphy, Celia O'Connor, Gertie McCarthy, Flosie Estes, Mary Finney, Annie Lamey, Alma Quinn, Mary Richards, Annie Haley, Ella Conway, Allie McAlton, Alice Sullivan, Bella Banachowski, Jane Keating, Stella Bledsoe, Beatrice Paige.

BOYS.

3rd Grade: Ralph Spaulding.

2nd Grade: Leo Brickley, Neil Slattery, Willie Edgar.

1st Grade: Chauncey Montgomery, J. Riley, J. McGee, A. Ballan, A. Lee, A. Gorman.

Columbian Council No. 55, Young Men's Institute, will give its annual party April 10th, at Native Sons' Hall. The committee in charge of the affair is composed of Charles A. Drury, Dr. T. F. Morris, D. F. Shea, Joseph Haffen and W. J. Ahern.

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THE CONFESSIONAL.

We extract from a lengthy article of L'Etoile the following facts regarding the sensational case of Father Gill of Granby, Canada, who was imprisoned because he refused to reveal the secrets of the confessional:

A fifteen-year-old boy, Charles Bernier, entered the shop of a tinsmith, L. V. Bouchard, to learn the latter's trade, promising to serve as an apprentice for one year. But he left before the year was over. Shortly after, Rev. Father Gill, the pastor of the village, was notified by a lawyer that Bouchard, the tinsmith, demanded of him damages to the amount of \$117 50, claiming that he (the priest) had caused the boy to quit his employ. Father Gill paid no attention to the matter, until, some weeks later, a bailiff came to him, presenting a summons. The case came before a Justice of the Peace. Father Gill declared under oath that he had not advised Bernier to leave Bouchard's service. "That is not enough," declared the plaintiff's lawyer; "you are the boy's confessor; tell us what you said to him in the confessional." The priest, of course, refused to do this, whereupon the lawyer appealed to Justice Lynch, who took the question under consideration, and after studying it for no less than three weeks, decided that Father Gill must testify as to what happened in the confessional. The priest persisted in his refusal, saying that he would rather suffer imprisonment, aye, martyrdom, than to betray the secrets of the sacred tribunal of penance. The Judge then ordered him to be locked up until he complied with the order of the court. Defendant's counsel announced that he would appeal the matter to a higher court. The boy's father testified that he himself took his son away from the tinsmith, because the latter was corrupting his morals.

The case has caused a sensation throughout Canada, and the decision of the superior court is awaited with extraordinary interest.

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DRESS AND FASHION.

PARISIAN COIFFURES AND GOWNS THAT FORESHADOW THE STYLES.

The Tendency Is Toward More Elaborate Coiffures—Popularity of the Undulating Wave—New Features Suggested in Recent Importations.

Dressing the hair is no longer a simple matter to women without maids, but ambitions to keep in touch with the latest fashions. The tendency is toward more elaborate coiffures, and revivals of old and intricate styles are appearing. Conspicuous among the revivals is the pompadour, which has naturally followed in the wake of ruffs, big collars and fichus. Fortunately the modern pompadour is of becoming proportions. A prominent feature of hairdressing is the undulating wave all around the head. This wave is becoming, but difficult for the amateur to accomplish. The knot, which is an essential part of a fashion-



FASHIONABLE HAIRDRESSING.

able English coiffure, is also difficult to accomplish, standing out a long distance from the head itself in an aggressively pointed manner. There is a marked distinction between fashionable hairdressing in England and in France, and, as the latter has by far the more graceful mode, and, also, the one usually adopted by American women, a few Paris coiffures are here described:

A simple but prevalent style hides the ears entirely. The front pair is cut short and frizzed, while the remainder is divided down the center parting. Part of it is divided off and drawn high up at the back into a loose coil, while all the rest is allowed to fall loosely over the ears and is invisibly fastened at the back, a couple of soft curls escaping from below. On quite another line is a style in modification of the pompadour. It forms a double roll, turning off the face, with one little curl on the left of the forehead. All the rest of the hair is waved in long, loose undulations, which are clustered together in a soft, careless fashion at the back. In French hairdressing there is nothing stiff. All is perfectly easy and graceful.

Another novelty in hairdressing is

called the Parisian knot. It is not a chignon, though it replaces one, inasmuch as it can be worn in combination with a lady's own hair, however small the quantity may be, not being made upon a foundation, but being formed simply of hair. An aperture in the loop, which is somewhat of a figure 8 shape, admits of the smallest knot of the natural hair being passed through it, and the Parisian knot, which surrounds it, is secured by pretty tortoise shell pins. The knot of natural hair should be kept well in the center of the head, so that when the Parisian knot is placed round it the effect is graceful. Among recent importations in gowns of French design which foreshadow coming styles is a dress of white satin, with chiffon covered bodice and sleeves covered by a billowy mass of white chiffon flouncings edged by quillings of black chiffon. The bodice is draped also in the white and flanked by braces of black velvet. Quite as an inspiration is the hat which caps this confection, a study in black and white, with a middle note of gray and a big bush of osprey. A ruche of tulle quillings in the triple contrast surrounds the crown, and a broad band of white satin, evidently wired, stands upright around the edge of the brim, while a bunch of brightly colored roses nestles under one side of it.

Another suggestive gown is of white chine silk with far apart black stripes and blurred bunches of pink and blue flowers, the bodice and skirt both of the chine, and the aggressive elbow frills of white lace over black chiffon. The undersleeves are also of black chiffon, accordion plaited, and the collar of lace over black again. The big neck bow is violet velvet and the toque seems constructed entirely in greenish blue iridescent wings, violets and white tuberoses. These models may, of course, be copied in other materials and colors.

Ribbons play a conspicuous part in dress decoration. Soutache braid is an-



PARISIAN GOWNS.

other trimming in favor. The plain bodice is given an effective finish with a fanciful collar of lace or chiffon. Pretty dress garnitures of beads and embroidery are made in the form of yokes, collars

and bretelles, and are easily adjusted over different waists. Another little fancy is a standing collar cut in square tabs on the edge, or plainly rolled with a straight edge, which in either case is wired to keep it in place.

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From the highest peak in the broad sunshine
To the depth of the deepest, darkest mine;
In light or in darkness, go where you will,
The presence of God is with you still.

You cannot escape from the All-seeing Eye,
Wherever on earth you may live or die;
In life or in death you are never alone,
Not even one moment of time is your own.
Whatever you think or whatever you do,
The eye of the God-head is always on you;
In pulpit or forum, in mine or in mill,
The presence of God is with you still.

Look back to the years that have passed away
Since you played as a child in the light of day,
And think how each moment, from year to year,
Through the varied scenes of your whole career,
Is kept in the record of time on high,
Till you pause in your journey through life and die.
And think that though weary, or sad, or ill,
The presence of God is with you still.

Think of it, you who mock and deride
The sacred text of the Crucified,
How short is your life in this world of sin,
Made worse by the loss of the love you might win,
The love of the Infinite, hallowed and dear,
Whose word you assail with a scoff or a sneer;
But mock and revile and deride as you will,
The presence of God is with you still.

And think of it, you who oppress and grind
Your fellow-man of the God-like mind;
How soon shall the hand that now fetters the slave
Lie pulseless and cold in the depth of the grave.
How soon must you yield to another the throne,
The land or the bond, or whatever you own?
But trample and grind and oppress as you will,
The presence of God is with you still.

To you who are faithful to Him who died
That man might live and with Him abide,
How sweet is the thought of a world of bliss
Beyond the deceits and allurements of this!
To know that when death ends your mortal career,
You will live in a light of a happier sphere,
Away from the confines of sorrow and ill,
With the presence of God around you still.

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crying,
"Do not forget me!"
Weeping and praying,
But only saying,
"Do not forget me!"

CARING FOR CHILDREN.

Father Crowley's Report Upon the
Work of the Youths' Directory
During the Past Year.

The annual report of the Youths' Directory, by the Rev. D. O. Crowley, for the year ending March 1, 1896, puts that institution in the front rank of the many charitable institutions of the city. Since March 1, 1895, the Directory has given shelter to 461 children. Many of them were sent by parents and relatives, a large number by members of St. Joseph's Union, and not a few were received from the Society for the Prevention of Cruelty to Children or were taken from the streets. Four or five came through St. Vincent's Asylum, and the various Aid Societies. On March 1, 1895, the Directory had but 58 children.

During the year the Directory's wards were disposed of as follows: To St. Vincent's Asylum 132, to St. Joseph's Asylum 66, to guardians 158, to places in families 36, to Girls' Directory 16, to hospital 1, left without permission 5. Forty-seven remain in the Directory.

NEW SUBSCRIBERS.

Miss M. Ruddick, one of our canvassers, has sent us in lately the names of forty new subscribers from Stockton. This makes 483 new subscribers gained since January 1st. We are receiving subscribers daily from all over the coast, the price, only 50 cents a year, being an inducement. Advertisers should bear in mind the fact that we give away, free, thousands of papers every month, and that we have a very large list of subscribers. Our main support is from the advertisers, so patronize them and mention the CATHOLIC CHURCH BULLETIN.

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DRILL AND CONCERT.

League of the Cross Cadets to Compete for Honors.

Preparations are now under way for a repetition of the grand competitive drill and concert of the League of the Cross Cadets which took place at the Mechanics' Pavilion last May. The Committee in charge is energetically working for the success of what it terms the grandest military affair ever given in the city. The Mechanics' Pavilion has been hired for the evening of April 10th, and accommodations will be made for nearly 4,000 people.

The Fifth United States Artillery Band stationed at the Presidio has been engaged for the evening. The field music formerly attached to the old First Infantry Regiment has volunteered its services.

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General Intention for April, 1896.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

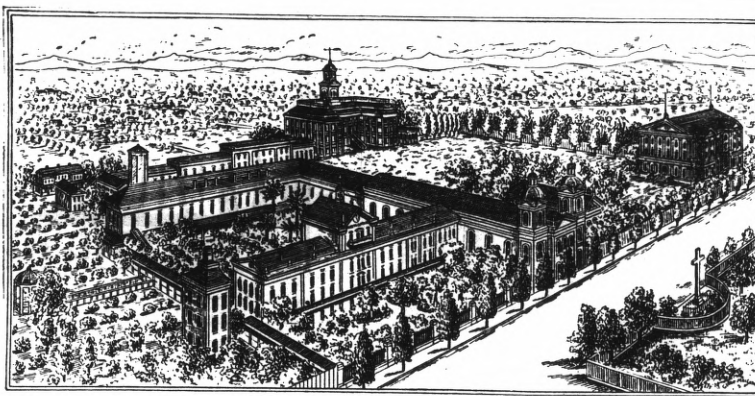
THE APOSTLESHIP OF THE PRESS.

The Apostleship of Prayer has always recognized the importance of the Apostleship of the Press. The "Messenger" and the "Pilgrim," the official organs of the League, are in themselves an apostolate of good reading on a small scale. The former particularly has devoted much attention to this subject and has always endeavored to exert its influence for the spread of sound Catholic literature.

The importance and necessity of a vigorous Catholic press is universally acknowledged, and by no one has this fact been more clearly realized and more forcibly expressed than by our Holy Father, Leo XIII. In an address delivered to a delegation of Catholic editors, February 22, 1879, he compares this army of Catholic writers to a chosen band of soldiers, well skilled and trained in literary warfare, ready at the word of command from their leader to rush into the thickest of the fray, and, if need be, leave their lives on the field. He now calls upon us to pray for this cause.

The same has been repeatedly recommended by the Bishops of the United States and of other countries. The necessity of a wide-awake Catholic press must be evident to all who consider what an amount of dangerous and positively bad literature is circulated throughout the world, and particularly in our own country. Something must be done to undo the harm that is done by such publications; and the only remedy is the circulation of good Catholic books, magazines, papers and tracts.

All our Associates should lend a helping hand to this work, by reading good Catholic books and papers themselves, getting them into their own families, inducing others to purchase or subscribe for them. If they only succeed in putting the "Messenger" and "Pilgrim" into as many



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REV. JOSEPH RIORDAN, S. J., President.

hands as possible, they may rest assured that they have done a great service to the cause of Catholic literature. But their zeal should not be limited to these. They should help the cause by every means. However, as the cause of Catholic literature has to contend with great difficulties that can be overcome only by supernatural agencies, the Holy Father wishes us during this month ardently to pray for the Apostleship of the Press.

—Little Messenger of the Sacred Heart.

Blessed be forever the memory of Cardinal Manning for the saying: "I will not put one stone on another for a Cathedral for my diocese, until every Catholic child in London is attending a Catholic school!" He preferred to erect living temples to the Holy Ghost before any edifice built of rock and wood. And the souls that he helped to save shall be as a diadem of glory around his mansion in the sky.—Catholic Review.

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HOW TO MAKE GOOD POULTICES.

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They Must Be Kept Warm.

The easiest way to make such a poultice is to spread the moist mixture, whatever it may be, upon an undervest. Split open the vest, so the spreading can be done smoothly and quickly. Pin it together with safety pins closely about the patient and cover the vest all over with a jacket of oiled silk. If this cannot be procured, use oilcloth of any kind. The reason why a poultice needs covering is to keep it warm and moist. The only way to accomplish this is by placing over the poultice a substance which is both impervious to air and moisture. No matter what the poultice is to be used to relieve or where it is to be applied, it must be kept warm all the time or it does no possible good. If one is so situated that even oilcloth is beyond reach, let her fill a bottle with hot water and place it on the poultice, or heat an iron and place against it if a pendent part like the hand or foot is poulticed.

How to Make Pudding a la Zouave.

Blanch 12 almonds. Then grate them and stand at the oven door to dry; beat to a cream a quarter of a pound of butter. Then add half a pound of sugar, beat 4 eggs without separating until very light, add that to the first ingredients, then add the almonds and half a pint of milk. Add 12 seeded raisins. Pare and core a pound of apples, put them in a steamer until they are soft. Put them through a vegetable press or sieve into the egg mixture. It is best to have these apples steamed and cold. Turn now into a baking dish and bake.

How to Curl Ostrich Feathers.

Get a narrow and sharp ivory, silver or wooden paper knife—never use anything with a keener edge than this, for it scrapes the fluff off the strands of the

feather—take the extreme tip of the plume, and, with your thumb on the top, scrape the knife hard along the under part of the rib, so as to curl it. Then curl the undermost strands on the left side, taking them in bunches of four or five at a time. Do not curl them very tightly, but make them curl over roundly from the center rib of the plume. When you have done this to both sides, take the upper strands that are left, three or four from each side together at a time, and curl them so as to cover the rib all the way up. Then shake your feather in front of a hot fire for a few seconds and look at it, when you will find many strands standing up quite straight here and there. These require individual curling, and the whole should be carefully arranged to look full and compact.

How to Make Javelle Water.

Javelle water consists of washing soda and water and chloride of lime, a pound of the soda to a gallon of water and a pound of lime. Stir the soda into the water, and boil ten minutes, then add the chloride of lime. When the fluid has settled, pour off as much as is clear and put in bottles. Label and cork tightly. It should only be used when stains will not yield to hot or cold water and should be thoroughly rinsed out after using.

How to Wear Veils.

There is a marked difference in how veils should be worn. They are no longer tied close across the face, but are loose and flowing. A box plait or gathered fullness at the top of the veil is worn, but only the upper part of the veil is fastened. The rest is allowed to hang as it will, and if carefully arranged the folds will form a sort of jabot effect that is quite pretty.

The embroidered chiffon is the latest novelty, and the dark colors are preferred. The white, with black chenille dots is a trifle passe, but it is too becoming to go entirely out of style.

Veils are still worn long, to come below the chin, and are a part of a costume. The plain mesh and fancy dots are both admissible.

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twice that distance in a minute, or 176 feet. At three miles an hour the distance traveled in a minute is three times 88, or 264 feet. This distance of 264 feet is about the length of an average city block. If it takes a car a minute to go a block, the rate of speed is three miles an hour. If the car goes two blocks in a minute, the rate is about six miles an hour. Three blocks in a minute means nine miles an hour, and so on in like ratio. It must be understood that average blocks are required to make good such estimates.

How to Make Coconut Balls.

Grate enough coconut to fill a cup. Add the stiffly beaten white of an egg into which has been stirred 2 tablespoonfuls of confectioner's sugar. Form into tiny cones and place on buttered paper. Set in a cool oven to dry and to turn a very pale brown.

How to Make Breakfast Cakes.

One and one-half pints Indian meal scalded, 4 eggs, a quart milk warmed with one-fourth pound of butter, one-half teacup sugar, a teaspoonful salt. This cake should not be over an inch thick when baked. Cut in squares and serve hot in a napkin.

How to Make Baked Hash.

Cut the cold meat up fine, add equal amount of mashed potatoes, an egg, salt and pepper to taste, put all in a dish, butter in small pieces over the top and bake about an hour.

How to Reduce Flesh by Rubbing.

The woman whose face and throat are thin can remedy the thinness by frequent bathing in cool water, and before retiring rubbing in some good cream. In rubbing the wrinkles should be rubbed against, so as to rub them out, and it is as much in the rubbing as in the cream. A nice bit of soft white flannel rubbed several times daily over the face will be beneficial, and she whose double chin detracts from her good looks can, by judiciously rubbing downward, get rid of the superfluity.

How to Make Devil'd Crackers.

Split the crackers and butter both halves generously. Sprinkle over a rich layer of grated cheese. Set in the chafing dish or oven until the cheese melts. These should be eaten hot.



AN EASTER MORNING PRAYER.

CALENDAR.

APRIL, 1896.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Wednesday... St. Hugh, Bp. (1142). *Respect innocence*
2. Thursday... Maundy Thursday. *Devotion to Mass*
3. Friday... Good Friday. *Reparation*
4. Saturday... Holy Saturday. *Silence*
5. Sunday... Easter Sunday.—St. Vincent Ferrer, (O. P., 1419). *Joy with Christ risen*
6. Monday... Easter Monday.—B. Juliana, V. (Corpus Christi, 1258). *Begin a new life*
7. Tuesday... Easter Tuesday.—B. Herman Joseph (Pré-montre, 1236). *Be steadfast in hope*
8. Wednesday... St. Walter, Ab. (1099). *Contempt of self*
9. Thursday... St. Mary of Egypt, Penitent (421). *Sorrow for sins*
10. Friday... St. Mechtilde, V. Ab. (O.S.B., 1300). *Honor Sacred Heart*
11. Saturday... St. Antipas, M. (The faithful witness. 92). *Greatness of soul*
12. Sunday... 1st after Easter.—Low Sunday.—St. Zeno, Bp., M., (380). *Spirit of faith*
13. Monday... St. Hermenegild, K. M. (586). *God's glory first*
14. Tuesday... St. Justin, M. (167). *Defend the faith*
15. Wednesday... St. John Damascene, D. (780).—St. Peter Gonzales (O. S. D., 1246). *Honor holy images*
16. Thursday... St. Isidore, Bp. D. (639)—St. Benedict Jos. Labre. (1785). *Die to the world*
17. Friday... St. Leo I, P. D. (461).—St. Anicetus, P. M. (161). *Spirit of joy*
18. Saturday... St. Apollonius, M. (186).—B. Mary of the Incarnation, V. (O. C., 1618). *Interest in Missions*
19. Sunday... 2d after Easter.—Good Shepherd.—St. Expeditus, M. (IX Cen.). *Pray for the erring*
20. Monday... St. Agnes of Monte Pulciano, V. (O.S.D., 1317). *Spirit of kindness*
21. Tuesday... St. Anslem, Bp. D. (O. S. B., 1109). *Pious reading*
22. Wednesday... S. Soter and Caius, PP. MM. (170—295). *Detachment from world*
23. Thursday... St. George, M. (Patron of England, 303). *Pray for England*
24. Friday... St. Fidelis of Sigmaringen, M. (1622).—St. Wilfrid, Bp. (709). *Fidelity to promises*
25. Saturday... St. Mark Evangelist (63)—The Great Litanies. *Spirit of prayer*
26. Sunday... 3d after Easter.—Patronage of St. Joseph 2d D., B. M. *Confidence in Joseph*
27. Monday... B. Peter Canisius (S. J., 1597).—St. Turibius, Bp (Peru, 1506). *Spirit of meekness*
28. Tuesday... St. Paul of the Cross, F. (Passionists, 1775). *Honor the Passion*
29. Wednesday... St. Peter, M. (O. P., 1252). *Defend the faith*
30. Thursday... St. Catherine of Sienna, V. (O.S.D., 1380). *Loyalty to the Pope*

EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 and 8 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Iglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Ss. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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